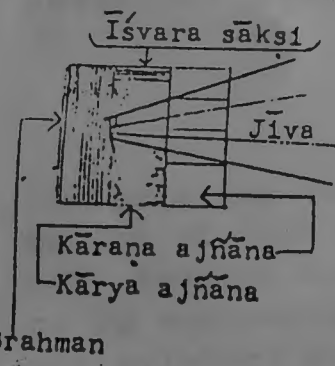
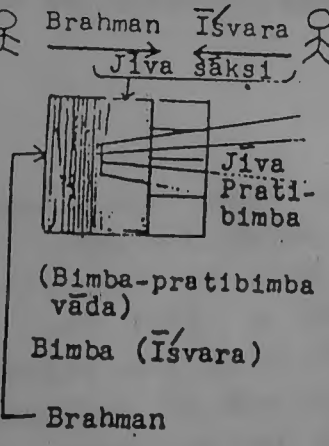
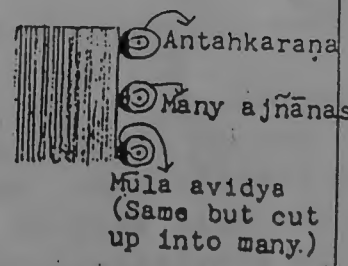


Vartika	Vivarna	Ivvanat-I
<p>1. Avidyā</p> <p>a) Only secondary cause</p> <p>b) Single $\begin{cases} \text{Samasti} \\ \text{Vyasti} \end{cases}$</p> <p>c) Brahman is Āsraya and Viśaya</p>	<p>a) Main cause</p> <p>b) Single</p> <p>c) Brahman is Āsraya and Viśaya</p>	<p>a) Accessory cause</p> <p>b) Manifold</p> <p>c) Jīva is the Āsraya and Brahman is the Viśaya</p>
<p>2. Īśvara</p> <p>a) Īśvara is reflection of Brahman on karaṇajñāna</p> <p>Jīva is reflection of Brahman on kāryajñāna</p> <p>b) This reflection is unlike the original - (Ābhāsa vāda)</p> <p>Therefore Īśvara is different from Brahman.</p>  <p>Diagram description: A rectangular block labeled 'Brahman' on the left. From its right side, multiple lines radiate to a smaller rectangular block labeled 'Jīva'. Above the 'Jīva' block is the label 'Īśvara sākṣi'. Below the 'Jīva' block are two labels: 'Kāraṇa ajñāna' and 'Kārya ajñāna'.</p> <p>Īśvara Sākṣi Vāda</p>	<p>a) Īśvara = Brahman regarded as Bimba</p> <p>Only jīvas are pratibimbās</p> <p>b) Reflection is non-different from the original.</p>  <p>Diagram description: Two stick figures at the top, one labeled 'Brahman' and the other 'Īśvara'. Below them is a label 'Jīva sākṣi'. In the center is a rectangular block labeled 'Jīva Prati-bimba'. Below this block is the label '(Bimba-pratibimba vāda)'. At the bottom is a label 'Bimba (Īśvara)'. Arrows indicate a flow from Brahman to Jīva sākṣi, then to Jīva Prati-bimba, and finally to Bimba (Īśvara). A line also connects Bimba (Īśvara) back to Brahman.</p> <p>Jīva Sākṣi Vāda</p>	<p>c) Īśvara = Brahman</p> <p>Brahman</p>  <p>Diagram description: A rectangular block labeled 'Brahman' on the left. From its right side, multiple lines radiate to a series of three concentric circles. The top circle is labeled 'Antahkarāṇa', the middle one 'Many ajñānas', and the bottom one 'Mūla avidyā (Same but cut up into many.)'.</p>
<p>3. Realization:</p> <p>through śravaṇa</p>	<p>through śravaṇa</p>	<p>through all the three, especially through nidhidhyāsana</p>